

Modalities of Daughters in Patriarchal Traditions in the Batak Tribe Society

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Abstract

Batak society is a traditional society that adheres to a patriarchal system that places men as power holders and dominates roles in the group system. In Batak culture, the highest decision is in the hands of men, so there are differences in values between girls and boys. Child modality can be defined as the way of parents in modality, namely supporting, sustaining and being the basis for a child to develop in his life. The purpose of this research is to find out how the modality of girls in Batak society is. The subjects of this study were 6 people who were members of the United Batak Youth PAC Bathin Solapan. The method used is qualitative with the technique of determining informants using a purposive sampling technique. The theory used is the modality theory of Pierre Bourdieu with data collection techniques using interview and observation techniques. Based on the results of the study, the modality for girls was implemented well, even though there is a patriarchal tradition in Batak society, this does not prevent the informants from giving the best for their daughters.

Keywords: Modality of Children, Patriarchy, Batak Tribe



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INTRODUCTION

Children's modality can be defined as the way or how parents in modality, namely supporting, sustaining and being the basis for a child to develop in his life. Modality is related to the way and readiness of parents in preparing capital or support in the child's life and also how the perspective of parents in assessing their child. Duvall and Logan (1986) define family as a bond between individuals and other individuals or groups that are bound through marriage, birth or adoption which aims to create, maintain culture and enhance the physical, mental, emotional and social development of each family member. Based on this definition, modality in children is also of course influenced by the traditions and culture that apply in every family.

The Batak tribe is one of the many tribes on the island of Sumatra. The Batak community is an indigenous people who adheres to a patriarchal system that places men as power holders and dominates roles in the group system, so that there are differences in values between girls and boys. This is of course influenced by the existing patriarchal system as stated by Suckow and Klaus in their research that the institutional conditions of a country and socio-demographics influence the value of children. So that the cultural system adopted by a family generally influences the value of children in that family (in Aninda, 2013). The purpose of this study was to find out how the modality of daughters is in the patriarchal tradition of the Batak people using Pierre Bordieu's ideas about capital. Social capital in Bourdieu's view is all things that will affect a person's social status and how this capital is utilized in the social system (Lubis, 2014). Pierre Bordieu classifies capital into four types, namely economic capital, cultural capital, symbolic capital and social capital.

Economic capital refers to how the economic power possessed by parents will also affect their children. Cultural Capital, namely all things related to cultural values in it such as

education and forms of language and patterns of consumption both in the form of material and symbols. In cultural capital, not only education about culture, formal education is also important for children. This is related to how parents support children in cultural modalities and children's achievements in that case will also affect society's view of their family. Social capital in the perspective of children's values is related to the values, norms and social networks that children have. Social capital in the perspective of children's values is related to values, norms and also the social networks that children have are influenced by parent. in which actors in a series of networks are connected, glued together and bound by one another (Warni & Hidir, 2017).

RESEARCH METHODS

Research methods used in this research is descriptive qualitative research. The data collection technique used was interview and observation techniques with the technique of determining the informant purposive sampling technique, namely the conditional determination technique. The research subjects in this study were members of the United Batak Youth PAC Bathin Solapan. In this study, data analysis was carried out descriptively and systematically arranged, then the data was analyzed qualitatively which provides an overview of Modalities of Daughters in Patriarchal Traditions in the Batak Tribe Society.

RESEARCH RESULTS AND DISCUSSION

Research result

The patriarchal tradition is a tradition that is closely attached to the Batak people. In many ways this tradition is applied in the life of the Batak people, especially their social life. In terms of heredity, it is one of the aspects that is influenced, of course. Ownership of sons and daughters is the basis for many Batak people in assessing the perfection of a family. Modality is one aspect that is influenced by the patriarchal tradition. Today, tradition is not the only factor that influences how parents view things. The development of the times and the influence of the surrounding environment are also influencing factors. In this study, there was 1 person as the key informant and 6 people as the main informant. Based on the research results, it can be concluded that the child modality is implemented well in the Batak community. The informants carried out what was their obligation in each modality quite well. Even though there is a patriarchal tradition in Batak society, this does not prevent them as parents from giving the best for their daughters.

Discussion

Modality is one aspect that is influenced by the patriarchal tradition. Modality can be interpreted as the way parents in modalizing or supporting their children in social and individual life. Different traditions in society often lead to differences in the modality of children. Because it is influenced by different perspectives held by parents. With regard to perspective, this has undergone significant changes considering the times. Today, tradition is not the only factor that influences how parents view things. The development of the times and the influence of the surrounding environment are also influencing factors. The changing perspective also changes the modality of girls in Batak society. Based on the results of interviews with several informants, the following are the modalities for girls in the Batak ethnic community, which include:

1. Economic Modality. Economic capital refers to how the economic power possessed by parents will also affect their children. Based on the results of the research, it can be seen that economic modality for girls in Batak society with its patriarchal traditions is implemented quite well. As parents, the informants were ready to support their daughters both

economically and to provide affectional support to their daughters. The informants also expressed high hopes for the success of their children in the future.

2. **Cultural Modality.** Cultural capital in the perspective of child modality is anything that refers to education or the distribution of information from parents to children. In cultural capital, it is not only about education about culture but also about formal education. Based on the results of the research, it can be concluded that the cultural modalities towards girls in Batak society are in fairly good condition. The informants were ready to support their daughter's education as high as possible, even though the parents might be economically disadvantaged. From this we can also see that the informants did not make any difference in giving girls the highest possible education. This also applies to the introduction of Batak culture to women.
3. **Symbolic Modality.** Symbolic capital refers to power, social status, and honor that belongs to parents, be it title, wealth or position. How the child achieves in this regard will also affect the view of society towards his family. Based on the research results, it can be concluded that the symbolic modality for girls in Batak society, the informants consider the child's title and achievements important for the child's future. Titles and achievements are considered to strengthen the status of the child and the status of the informant later. The informants have a high sense of pride in their daughters and hope for the success of their children in the future.
4. **Social Modality.** Social capital in the perspective of children's values is related to the values, norms and social networks that children have. Social capital in the perspective of children's values is related to values, norms and social networks owned by children influenced by parents. Based on the answers of the informants, it can be concluded that the social modality towards girls in the Batak community, the presence of a son is enough to influence the social relations of other people, especially with people in the surrounding environment or neighbors. Some of the informants even have quite bad relationships with some people in their surroundings. Many factors triggered the conflict, starting from economic conditions to not having sons, also contributed to the conflict. However, in this case the relationship formed between the informant and the association within their clan was quite good. They were accepted and even played quite an active role in their association.

Based on the discussion above, in the economic modality, the informants are ready to support them economically. In cultural modality, informants are ready to support children's education and provide cultural socialization that they will need in the future. In symbolic modality, the informants have high pride and hope for their daughters. As parents, the informants were ready to support their children with their titles and achievements which would later affect their social status. In social modality, the social network owned by the informant as a parent, both from the family and social networks within the Batak community group, is considered capable of providing support for children in the future.

CONCLUSION

Based on the findings and analysis that the authors conducted through the interview stages, as well as observations made by the authors, the authors draw the following conclusions: Children's modality can be defined as the way or how parents in modality, namely supporting, sustaining and being the basis for a child to develop in his life. Modality is related to the way and readiness of parents in preparing capital or support in the child's life and also how the perspective of parents in assessing their child. Based on the research results, it can be concluded that the child modality is implemented well in the Batak community. In economic modality, the informants are ready to support them economically. In cultural modality,

informants are ready to support children's education and provide cultural socialization that they will need in the future. In symbolic modality, the informants have high pride and hope for their daughters. As parents, the informants were ready to support their children with their titles and achievements which would later affect their social status. In social modality, the social network owned by the informant as a parent, both from the family and social networks within the Batak community group, is considered capable of providing support for children in the future.

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